

Anders Jonasson Lindström

Uppsala Student
Augustana Professor

By
OSCAR N. OLSON

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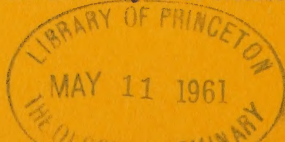
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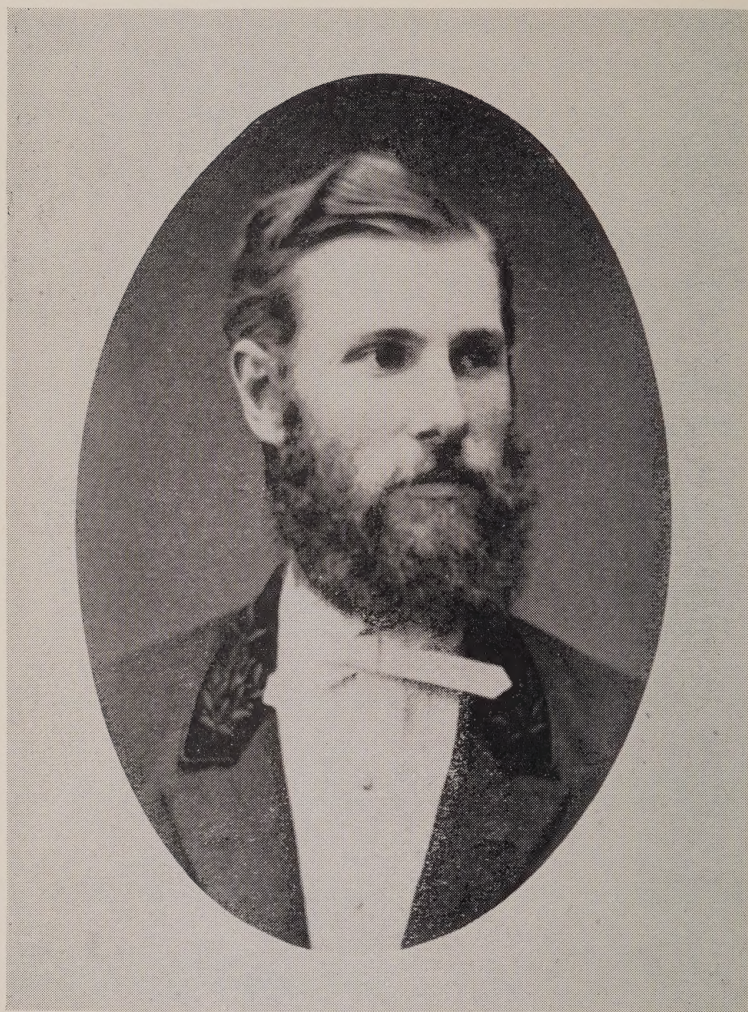
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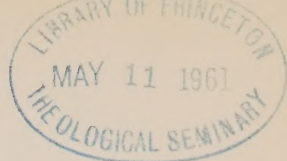




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ANDERS JONASSON LINDSTRÖM, A.M., PH.D.



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AUGUSTANA HISTORICAL SOCIETY PUBLICATIONS

VOL. XVI

ANDERS JONASSON LINDSTRÖM

*First Augustana Student Sponsored by the Church
for Study Abroad in Preparation for
Augustana Seminary Professorship.*

By ✓
OSCAR N. OLSON

AUGUSTANA HISTORICAL SOCIETY
ROCK ISLAND, ILLINOIS

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FOREWORD

Lutheran congregations established when the American Continent was settled soon discovered that the needs of the individual congregation could not be met unless they banded together to achieve common goals. A trained clergy to man the ever increasing number of congregations was the insistent need which constantly presented itself. To found a school and to try to secure qualified teachers was the natural solution to this problem. The Augustana Synod followed this course.

The decision to select and train A. J. Lindström for teaching responsibilities in the Synod's educational institution was sound. Although the hopes and intentions of the Church were not realized, the account written by Dr. O. N. Olson is a striking portrayal of talent recognized, talent trained, and of premature and unexpected death.

Discouragement is very real to those who set their goals high and make well-formulated plans in an uncertain future. The author has penned another story of the high aspirations and of the overwhelming discouragements in the early history of our Church. Included in this volume are historical materials not elsewhere available in English.

HARRY S. B. JOHNSON, President
Augustana Historical Society

Augustana College
Rock Island, Illinois
February 20, 1957

INTRODUCTION

THE STORY here presented is partly biography, partly a phase of theological education in the Augustana Church. The life, hardships and thirst for knowledge of the gifted young Lindström are touching and his untimely death is movingly tragic.

In a broader sense the story presents a picture of theological education at Uppsala University, some of the outstanding personalities and church life of the Church of Sweden of this period. There were men in high positions who were interested in the emigrated brethren in America, and anxious to form a bond of friendship with them. And on the other hand, the leaders of the Augustana Church were anxious to secure professors, theologically trained and sound in the faith. Scholarly men from Sweden had been called but had declined. The alternative was to send candidates to Sweden to be educated for service in America.

Through the friendly interest of the sponsors, especially Bishop A. F. Beckman, A. J. Lindström was given an opportunity to study at Uppsala, and know the Church of Sweden and the conservative outlook of its theology.

But, in the words of T. N. Hasselquist: "Wonderful are the ways of God." Hopes and expectations were frustrated through the death of Lindström at the very beginning of his official labors. The close of his life in far away Florida was as gripping as his life had been venturesome. But although there is no epitaph to mark his resting place, the story of his life bears witness of a thoroughly dedicated Christian personality.

The author wishes to acknowledge the kind interest and cooperation shown by Hon. Victor E. Lawson, of Willmar, Minnesota, a nephew of Dr. Lindström.

O. N. O.

*Though our sojourn is far from the city we love,
And our harps on the willows we place,
In the foreign country, where captives we roam,
Yet to songs we our voices will raise.*

From Lindström's Diary

ANDERS JONASSON LINDSTRÖM

Childhood Years

If life were measured only in years, the story of Anders Jonasson Lindström would soon be told. But if life consists in nobility of character, high endeavor, intellectual endowments and spiritual gifts, his story truly merits more adequate consideration.

There is something tragic in the life of Lindström. His life spanned only 28 years; yet in these brief years he lived and experienced much, touching life at many levels. He knew poverty, yet made friends among the well-to-do. Endowed with unusual gifts, he had the opportunity to advance far in the realm of knowledge and philosophy of life. And then, when ready to enter the calling for which the previous years were but a preparation, he died far from relatives, and was laid to rest in an unknown grave in Florida, the land of flowers and sunshine.

The records of Lindström's life are scant and fragmentary. His diaries contain but brief entries; of letters and other sources, few have been preserved. Of his carefully written sermons a larger number, however, remain.

Lindström was born in Möljeryd, near the famous watering place Ronneby, in the province of Blekinge, Sweden, May 14, 1843. His parents were Jonas Anders Gummeson and Elsa Andersdotter. The father, following a common custom, probably assumed his new name — Lindström — when he entered service in the army. He was a cotter and labored in the forest and on the manor estate. He later was able to buy a small farm of his own.

In 1854, attracted by the glowing reports about the wonderful possibilities America offered, and hoping to improve his conditions there, Gummeson Lindström decided to emigrate with his growing family to the new world. After necessary preparations, the family set out on the long journey from Carlshamn.

A young pastor at this place, O. C. T. Andrén, visited emigrants who were waiting for their departure. Whether he met the Lindström family here we are not told, but the departure of so many emigrants to an unknown fate without spiritual care deeply stirred this young pastor, and eventually caused him

to follow them in order to minister spiritually to them in the new world. And so providentially, as we shall see, Andrén came to play an important part in the story of the Lindström family.

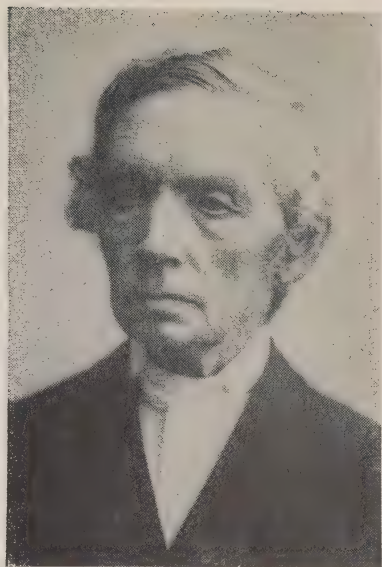
In June, 1854, the Lindström's left Carlshamn on the sailing vessel *Blom*. The ship sprang a leak in the English Channel, necessitating a three-week stopover at Falmouth for repairs. The conditions prevailing on these early emigrant ships were miserable beyond description. The party reached New York on October 23, 1854, after a journey lasting four months. They had planned to go to Minnesota by way of the Mississippi River, but on their arrival in Rock Island, the father, exhausted from the journey, fell ill and died after two weeks, "without seeing much of the Promised Land, but he may have attained a better one," as Anders Lindström wrote in his diary. The family, thus stranded, was left in utter poverty, with "only five dollars for the support of mother and children." They found temporary shelter in a poor shanty where the snow blew in between the boards in the walls. "But kind people took pity on us and provided us with a better home," writes Lindström. "I was sent to a farm ten miles away, where I stayed two years." He was then eleven years old. "My brother James found work in Rock Island. A couple of years later he went to Minnesota in the spring but returned in the fall. The Lord has led us wonderfully in this strange land. We joined the Swedish Evangelical Lutheran Church in Moline, but there was no pastor. A call had been sent to a pastor in Carlshamn and he came July 31, 1856. His name was [O. C. T.] Andrén. My brother and I received instruction and preparation from him for the Lord's Supper. He is a Christian man, and the glory of God and the salvation of souls weigh heavily on his heart. May his great zeal and earnest counsels never be forgotten, but bear fruit unto eternal life.

"After my confirmation July 4, 1858, I moved to Moline, August 5, in order to receive instruction under Andrén together with another young man by the name Suneson, who had been there a year before. But in September he left for the Lutheran University in Springfield, Illinois, to continue his studies and prepare for the calling he plans to follow. I remained in Moline, received free room with a Mr. Jacobson and board in the homes of church members who offered to supply it."

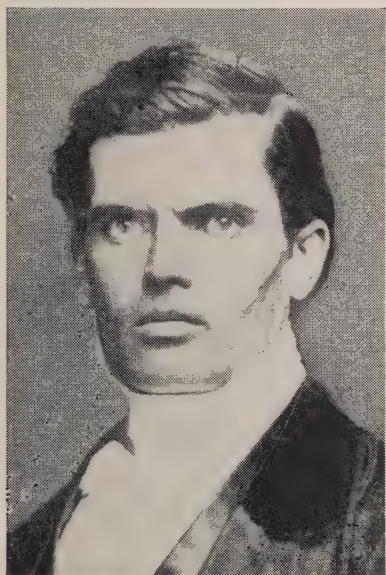
The influence of Andrén's life and teaching upon Lindström was deep and lasting. Andrén became his spiritual father in a very real sense. What elementary studies Lindström pursued



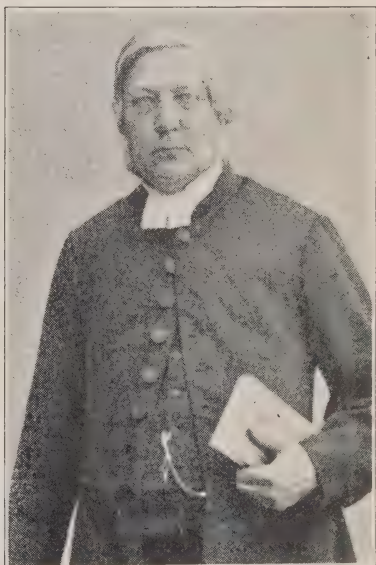
BISHOP ANDERS FREDRIK BECKMAN



PROF. C. A. TOREN



PASTOR O. C. T. ANDREN



DOCTOR L. P. ESBJÖRN

during this period under Andrén we are not told, but they were evidently broad enough to form the basis of Lindström's admission to the Springfield institution, where he went in the fall of 1859. Lindström endeared himself to the Moline church by his musical ability as well as Christian spirit and modesty. The congregation donated both clothing and other necessities for him as well as financial aid through personal gifts and church collections.

The rest of the Lindström family continued to live in Rock Island. The daughter Maria was married to Carl Magnus Larson whose name was spelled Lawson in his citizen's papers in 1859 at Rock Island. The mother and the rest of the family lived in Rock Island until 1863 when they moved to Paxton, Illinois, where the Augustana Seminary was then located.

The daughter Ingerd possessed both musical and literary talents. She was frail in body, but was endowed with a deeply religious spirit and a beautiful character. The Lawson home was very hospitable to all the students. The Rev. John Telleen wrote many years later: "It was my good fortune to be cared for by Mrs. C. M. Lawson, who washed, ironed and mended my clothes all the years of my stay at school. The Lawson family came to Paxton in 1863. They were among the charter members of our First Lutheran Church in Paxton. They lived in a little house one block east of our first school building to which Mr. Lawson added a wing for Dr. Lindström on his return from Uppsala. Professors and students loved to visit with this intelligent and pious family."

At the School in Springfield

The Synod of Northern Illinois, to which the Scandinavian churches belonged, had established a school at Springfield, called the Illinois State University. A Scandinavian professorship had been established there for the training of pastors for the Scandinavian congregations. Pastor L. P. Esbjörn was a trustee of the institution, and was also chosen as the Scandinavian professor, assuming his office in the fall of 1858. The president of the school was Dr. W. M. Reynolds, and Dr. S. W. Harkey was the most able member of the faculty.¹

It was to this institution that Lindström was sent on September 19, 1859, sponsored by Rev. Andrén. The Moline congregation took up a collection of \$19.25 for him, and in other ways mani-

fested its interest in him. Lindström realized the importance of this opportunity as well as his responsibility, as may be seen from the following quotations in his diary, for this date:

Make me to know thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me, for thou art the God of my salvation. (Psalm 25:4,5). How can a young man keep his way pure? By guarding it according to thy word. (Psalm 119:-9). Commit your way to the Lord; trust in him and he will act. (Psalm 37:5).

Upon his arrival in Springfield, Lindström was enrolled, according to the school's catalogue for 1859-60, in the Preparatory Department. This included the following subjects: English, the classical languages, mathematics, history, geography and some scientific studies. There were at this time fifteen Scandinavian students, seven Swedes, seven Norwegians, and one Dane.

Conditions at Springfield, as far as the Scandinavian students were concerned, were not very satisfactory. They were looked upon as "foreigners," and they were without Scandinavian services, except those that were held in Esbjörn's home. The Education Society often found it difficult to support the needy Scandinavian students. Prof. Esbjörn, besides teaching the Scandinavian students, was called upon to teach such general subjects as chemistry, mathematics, etc. To this the Scandinavian Conferences raised objections since "the Scandinavian professorship was to be a theological one, intended to qualify young men for the gospel ministry." There was also a growing dissatisfaction among the Scandinavians in regard to doctrinal laxity which caused them to urge that their professor use orthodox textbooks in church history, dogmatics, symbolics and pastoral theology in the Scandinavian languages so long as the wants of their churches required the use of these languages.²

Esbjörn was growing discouraged under these conditions and in a letter to Norelius, October 26, 1859, suggested "establishing a school of our own in Chicago."

Such were the conditions when Lindström on September 19, 1859, arrived in Springfield. In January, 1860, Esbjörn wrote to O. C. T. Andrén, suggesting that the school question be discussed at a conference meeting to be held in Moline, January 11-15, 1860. While no official action was taken at this meeting, the matter was, of course, discussed, and it was decided to

bring it before the United Conferences at a meeting to be held in Chicago April 23, 1860.³

Of the Moline meeting we have an interesting account in a letter written to Lindström by his sister Maria (Mrs. C. M. Lawson), dated January 23, 1860, parts of which follow:

Dear Brother:

May much grace and peace from the Lord Jesus Christ be with you.

I want to write you a few lines as I have today received a letter from you for which I send you hearty thanks. It is such a joy to receive letters from you and to know that all is well with you. We are also glad that the Moline people think of you. (They had sent money and other gifts).

Following references to the various members of the family, the letter continues:

We had a pleasant time here lately in Moline. A conference was held here a couple of weeks ago. There were not so many pastors, because they had to pay full fare for the trip. There were Pastor [Erl.] Carlsson, Pastor Hasselquist, and [Jonas] Swensson and Håkon Olson from New Sweden and one named [John] Johnson. This was the happiest time I have lived through; the Word of God was preached abundantly. May we retain it in our hearts. May the Holy Spirit confirm it.

After a few local references the letter continues:

Include us all in your prayers; don't forget us before the throne of grace. May we meet there often; but I must confess for my part much neglect of prayer and all things good. May the Lord lead us by His counsel and receive us at last to His glory. May we all reach there some day for Jesus' sake. May His precious blood not be shed for us in vain, but may we all be together and forever praise the Lamb that has redeemed us. This is the prayer of your sister,

Maria

This beautiful letter not only reveals spiritual knowledge and experience, but may well be called an echo from that meeting of the pastors in Moline.

Esbjörn's growing dissatisfaction with conditions in Springfield was naturally shared by the students. The situation was brought to a head by the abrupt resignation of Esbjörn on March 31, 1860, partly because of a personal dispute between

the President, Dr. Reynolds, and Esbjörn. Referring the whole issue to the forthcoming Conference, April 23, Esbjörn dismissed his students, after distributing to them some funds in his possession for travel expenses. All the students, except one, sided with Esbjörn in the controversy, and went to their respective homes, awaiting the outcome.

The scheduled meeting was held in Chicago, April 23-26, where the Conferences endorsed Esbjörn's action, severed relations with the Springfield institution and the Synod of Northern Illinois, and decided to organize an independent Synod and establish a Seminary of their own.

Augustana Theological Seminary Established

Pastors and laymen, representing the Scandinavian Conferences, met in Jefferson Prairie in June, 1860, and there organized the Augustana Synod and laid the plans for a seminary to be located for the present in Chicago. Professor Esbjörn was asked to continue his services as head of the school. Preparations were made for the housing of students, and the classes were to meet in the school house of the Swedish Immanuel Church and the basement of the Norwegian Church. As assistants to Esbjörn from time to time were Pastor Erland Carlsson, the Norwegian Pastor C. J. P. Peterson, students Knut Eriksen, Amon Johnson and Pastor A. Jacobsen.

It was, indeed, a humble beginning, but the students, numbering 21 the first year, seemed to be satisfied. Esbjörn's teaching load was heavy. But there were also other reasons that greatly disturbed him, and caused him to plan a return to Sweden.

On the question of location for the school Esbjörn and Hasselquist differed, Esbjörn favoring Chicago while Hasselquist and Erland Carlsson favored colonization plans, which eventually brought the school to Paxton, Illinois.

Then came the Civil War, in which Esbjörn lost a son. Some of the students enlisted, and the school suffered from the general disturbed condition of the country. James Lindström, a brother of Andrew J., enlisted, and received a wound in the battle of Pittsburgh Landing which made him lame for life. Andrew J. Lindström continued his studies in Chicago, but his heart and prayers were with his brother. In a letter dated February 26, 1862, he writes: "Mother is sending you a Bible. I hope you will receive it as well as the songbook. Keep close to Him who has

bought us; may we fight manfully and win the true fatherland and the city of peace." In another letter he writes: "Men are willing to shed their blood for civil liberty, but do nothing to win and keep the glorious liberty to which Christ has called us. How blessed it is to be 'A soldier of the Cross, a follower of the Lamb.'"

In the meantime, Lindström pursued his studies with diligence and stood easily at the head of his class. Esbjörn grew more and more discouraged, dissatisfied with the land speculations and the removal of the school. He felt a longing for the homeland, especially after a visit in Sweden in 1862. An opportunity was offered him to become rector of the Ö. Wähla parish in Sweden, of which he gladly availed himself, and planned to return to Sweden in 1863.

It was a trying time for the school, owing to the unsettled conditions in the country. In 1862-63 there were only ten Swedish and four Norwegian students, and no one was ordained that year. The commencement exercises in 1863 were marked by an air of solemnity. Esbjörn was leaving, the school was to be moved, and no successor to Esbjörn had been secured. Esbjörn's valedictory expressed the hope that the school might prosper under the blessing of God and fulfill the mission for which it was founded. On the program appeared also A. J. Lindström who gave an oration on the subject *Naturvetenskaperna*, (The Natural Sciences).

Proposal to Send Students from America to Study in Sweden

While O. C. T. Andrén was soliciting funds in Sweden for Augustana Seminary, he was much encouraged by two professors at Uppsala University, *Anders Fredrick Beckman* and *Carl Axel Torén*. These men proposed that Augustana Synod send one or two students to Uppsala University to prepare themselves as teachers at Augustana Seminary, and they generously offered to sponsor them. Rev. Andrén wrote to Erland Carlsson, December 12, 1860, urging that the Synod accept the offer. "It would be well," he wrote, "if it could be done while I am in Sweden. I will guarantee that except for the cost of the journey they would not be a burden to you until they, God willing, again would be in your midst. It would at all events be more advantageous to take young men who are raised in America and have learned to love our Church and send them here than to take

men from here, who at best could not become fully acquainted within a couple of years with our church situation out there; and besides, a couple of young men sent here from America would in the future be a strong bond of unity between our Church here and the Church out there.”⁴

The Synod acknowledged with gratitude the offer and would accept it “as soon as means were available.”⁵ But no further action was taken until in 1863. In the meantime calls had been issued to men in Sweden: P. P. Waldenström and S. L. Bring, O. C. T. Andrén, but all declined. In 1863 the Synod passed the following resolution:

“Since it is highly desirable and necessary that some of our students might complete their studies at some university in Sweden, and since our friends at Uppsala have promised to support the students we may send them for this purpose, therefore, resolved that the student A. J. Lindström be sent to the university of Uppsala in order to complete a full course there on condition that he obligate himself that, if life and health are granted him, he return here and offer his services to our Church. To defray his traveling expenses money may be taken from Education Fund and, to make up any deficiency, a collection be lifted in some congregations.”⁶

Thus it came about that Lindström was to accompany Esbjörn to Sweden, an appointment which Lindström accepted with gratitude and eagerness.

The Journey to Sweden

In company with Prof. Esbjörn and his family, and after bidding farewell to his relatives, Lindström left for Sweden on July 7, 1863. In a letter to his mother, written in New York City, July 10, he describes quite fully his trip and impressions of that great metropolis.

Dearlly beloved Mother, sisters and brother:

May the grace and peace of God and blessing rest in rich measure upon you.

While I am still in this busy and noisy city I must send you a few lines in order to let you know that our trip so far has been safe and good. We left Chicago on the 7th inst. or last Tuesday at 7:20 a.m. Six miles outside of the city we had engine trouble and had to wait two hours before another engine could be sent for by telegraph. This trip went so fast that in spite of the delay we arrived in Pittsburgh in time to

board a Pennsylvania Central train, although we had only time to check half of our baggage. Everything, however, has gone well, except for some boxes of books and bedding which Prof. Esbjörn had sent by freight but have not yet arrived. The trip was on the whole very pleasant.

It rained some occasionally, but only enough to settle the dust a little. The first day, however, we were almost covered with sand and dust. Although I had bought second class tickets all the way to New York, I was nevertheless permitted to ride first class with Esbjörn since they had no second class coaches. This was a saving of seven or eight dollars. The coaches on the Pennsylvania Central are finer and more elegant than I have ever seen before. The country was also surprisingly beautiful. Since the territory is so mountainous the railroad rests on solid bottom and the train at great speed winds its way like a snake between the enormously high mountains, now here and now there, in order to go through. Large houses with many stories at the foot of the mountains looked like children's playthings. Here and there along the way were army camps and fortifications of logs, indicating that we are at war. Thus Harrisburgh (the capital of Pennsylvania) was almost filled with soldiers, a large camp outside of the city, and we passed a long line of army trucks filled with armed soldiers; facts which are not surprising when you consider that the rebel army was only some five miles away, namely at Carlisle, when we passed Harrisburgh. The joy seemed general over the bloody but complete victory over the rebels at the heights of Gettysburg. It was said that a draft will take place in the city on Monday, and it is feared that this will mean a general uprising. It is well that we get away from it all.

May our trip be safe over the great ocean. I have been on board the steamer twice. Its name is *Bavaria*, the same one on which the professor (Esbjörn) went to Sweden last year. (1862). John Esbjörn and I will be "between deck" (Zwischen Deck) or steerage at \$37.50 instead of second cabin as the Professor and pay \$62.50, if I remember correctly, thus saving \$25.00 in two weeks! Not that we might not have had money enough, to take second cabin, but because as young people we thought it was not necessary. We have already ordered our berths and, God willing, we will go on board tomorrow forenoon. At 12 o'clock we depart. If we should not like our place we can change to second cabin by paying the difference. Gold costs 133 today; yesterday it was only 132. Too bad we did not buy then!

They were very kind to me in Chicago and many one-and-two dollar bills flowed into my pocket from dear friends, although no collection was taken, since one had been taken on the Sunday for the Professor, amounting to \$45.00. The choir in Chicago gave me through Editor Engberg \$12.00.

I think that at the close of the journey there will be at least \$40.00 left. I received \$100.00 from the Seminary Education Committee.

I am not so well, have a headache and fever; I think it is a result of the shaking during the trip and partly due to the terrible noise on the streets here both night and day. We are at Claremont Hotel, 144 Fulton Street. The cost is 35 cents per day for room, each one buys his own meals in the Dining Room any time during the day; all the courses you can imagine are available at fixed prices. My meals have not cost me more than 12 to 14 cents. Last night I went to Barnum's Museum. No one visiting New York should fail to visit it.

I will now close. My pencil is worn out and I have no knife to sharpen it with. I wish you all "good-bye"! May the Lord preserve us, so that we may again see each other face to face. Remember me in your prayers. As soon as I have opportunity I will again write you. The Lord be with you. Greet especially Pastor Peters (pastor in Moline). I should have written the pastor, but I hope he will excuse my neglect and my hurry. Greetings to you all.

From Anders

In New York Lindström visited Trinity Church and the surrounding cemetery with its monuments of heroes from the days of the Revolution. He admired the beautiful architecture of the church and wished he could have heard its famous organ. He attended a union prayer meeting in the Dutch Reformed Church on Nassau Street, but remarks, "Had I not read it on the circular I would not have known the specific purpose of these devotional exercises."

The Ocean Trip

On July 11, at 12 noon, the steamer *Bavaria* left pier 21, New York harbor, for Hamburg. Lindström describes the motley crowd of passengers in "Zwischen Deck." The twelfth was Sunday, but no religious services were held. A ship was sighted, thought at first to be the rebel ship *Alabama*, but it carried the Union flag. Accommodations on board were poor; waves dashed through the porthole flooding the bunk and clothes. A stowaway, a twelve-year-old Negro boy, denied he was a slave, but was sent back from Havre. The noise of hilarious passengers and of crying children was disturbing both day and night. Lindström suffered sea-sickness and thought of home as the words of the psalmist came to his mind: "A day in thy courts, O Lord, are better than a thousand elsewhere." An iceberg was passed and "the tem-

perature fell to that of winter," followed by fog that slowed down the ship to a complete stop with lowered sails. Then came heavy rain. Each day Lindström noted the bearings. The nineteenth was Sunday. The notes of a flute played by a sailor were "the only thing that made this day different from other days." Lindström writes, "How lovely is thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord." (Psalm 84:1, 2) "How sad to spend Sunday, the second, without the fellowship of a congregation, without church, without even having the house in which you live as a temple, without preaching, without singing and prayer — except in one's spirit. Remembrance of the past and hope of the future brought some relief in my misery." Lindström comments: "May the motto of our journey be 'Look toward the goal!' "

When a heavy storm raged, Lindström commented: "One has an opportunity to recognize man's nothingness. Our large ship writhes and twists and is tossed on the wild waves as a chip of wood. May we learn to acknowledge our dependence on God." An occasional ship was either met or passed to break the monotony.

Lindström complains of loss of appetite, but on July 23 he writes, "I am feeling better," and adds that "in spite of all inconveniences one must admit travel has its interest in many ways: the ocean is itself fascinating, an object of highly poetic quality; you come in contact with, and make the acquaintance of, people from many places and conditions; and above all, it is a good school of patience and tolerance with people."

On July 24 land was sighted and joy found expression in many ways. In the evening a pilot was taken on board and that night "all went to bed with comfortable feelings, especially one who had lived principally on fresh air and hope."

On the morning of July 25 the ship was approaching shores, lined with houses painted white. "You notice at once," comments Lindström, "that you have arrived in the old world." At Cowes passengers for South Hampton disembark. On the following day, Sunday, Dover was passed and they came into the English Channel. A fishing smack collided with the boat; boat and men were saved, but the nets were lost. In the evening of the next day they steamed up the Elbe River to Cuxhaven, and the following morning of the 28th they anchored. Instead of waiting for the rising tide, a small boat took the passengers to Hamburg, landing safely

at 9:30 A.M. Here Lindström and the Esbjörns stopped at the Swedish-Finnish Hotel. On July 30, at 5 A.M., they went by train to Lübeck; from there by boat *Svea* to Ystad, Sweden, arriving in the morning of July 31. "For the first time after nine years I beheld my fatherland," writes Lindström and pens this poem:

O, Svea land, min barndoms land,
Det jag uppriktigt älskar;
Ack, må din bygd, utav hans hand,
Som hela världen frälsar
I ymnigt mått välsignad bli;
Ej blott med yttre ära, heder,
Som frukt av handlingssätt och seder,
Men med dens Ande som kan visa
Dig rätta stråten till ett fädersland
Som bättre är än hvarje jordisk strand.

O Sweden thou, my childhood's land,
Which I do love so dearly;
Ah, may you by His mighty hand,
Who all the world would ransom,
Be in great measure blest.
Not merely with external honor,
As fruits of goodly deeds and customs,
But by His Spirit who reveals
The rightful pathway to a Fatherland
More glorious than every earthly strand.

Free Translation by V. E. B.

In Stockholm

From Ystad the party went by boat to Stockholm on August 1. The day was stormy and the trip dull and disagreeable. But when they approached Stockholm the light of the August moon shimmered brilliantly over the waters on the beautiful night. They anchored about 2 A.M. and lodged at Hôtel de Suède, glad to have reached the journey's end.

August 2, being Sunday, Lindström attended an impressive service in Storkyrkan, the Cathedral Church. After attending to various affairs, the Esbjörn's and Lindström went on a sightseeing trip through the city and its environs. Among places visited was the cemetery where Lindström noted the grave of Johan Olof

Wallin with the inscription *Jordens Oro Wiker, för den frid som varar; Graven allt förliker, himlen allt förklarar*. The initials of the first three words represented the poet's name.

On August 7 Esbjörn and family left for the country to visit relatives while Lindström prepared to leave for Uppsala on board the boat *Carl von Linné*, arriving the same evening. He was received by a Pastor Rosengren, to whom he had a letter of introduction and in whose hospitable home he was invited to stay until other arrangements could be made.

At Uppsala

At last Lindström had arrived at his destination, the venerable city on the Fyris River, with its great cathedral, its university and historic traditions.

Uppsala University was founded in 1477. It gained special prominence through Gustavus II Adolphus, who endowed the institution with vast royal estates from which revenues have been received down to the present day. The Chancellor, Axel Oxenstjerna, expressed the purpose of the school in the words: "The youth should learn not to have a low opinion of themselves and of the kingdom, because it makes them think meanly of their own, with admiration for everything foreign, and a low opinion about their own ability to perform great deeds." Not only has Uppsala University attracted famous scholars from other countries, but produced many outstanding men, such as a Carl von Linné, Adam Afzelius, Erick Gustaf Geijer, Christopher Boström, Pontus Wikner, and Lindström's sponsors, A. F. Beckman and C. A. Torén who represented the church and theology. The Archbishop, Henrik Reuterdaahl, came from Lund University, representing a high church attitude while Uppsala laid emphasis upon the congregation as "the communion of saints" and the "priesthood of believers." This viewpoint was emphasized by A. F. Beckman in the theological journals of the day. It was natural that Lindström would favor this viewpoint, since it also represented the position of the men of the Augustana Synod.

There were other important issues in which Lindström undoubtedly was interested, especially as they also involved ecclesiastical relations. One was the reorganization of the *Riksdag*. Up to this time this body was composed of representatives of the four estates: nobility, clergy, burghers and farmers.

In 1866 the *Riksdag* became bicameral, with an elected membership representing all classes. As a consequence of the change a General Church Assembly was instituted with certain prescribed prerogatives.

The religious conditions in Sweden were much disturbed. The law of 1726 against conventicles and dissenters had been ruthlessly enforced in many places. It was finally repealed in 1858, but it had embittered large elements of religious people against the state church. Liberal writers attacked the hierarchical attitude of the official leaders, and men like A. F. Beckman also opposed efforts to maintain religious conformity by force. He wrote March 2, 1854; "I do not believe the kingdom of Christ can be furthered by strong external prohibitions . . . I want the church to be strong through the Word of God — but I do not want, except in the greatest necessity, to call upon the secular arm to maintain discipline and especially not through fines and imprisonment force anyone back into the church."

There were, of course, many conflicting viewpoints in the religious controversies of the period. Had the official leadership shared the views expressed by Beckman, the revival movement of the period might have enriched the spiritual life of the church rather than become separatistic. The organization of the Evangelical Fatherland Foundation was an effort to conserve for the church the spiritual fruits of the revival movement. The paper *Väktaren*, published by J. A. Posse, espoused the evangelical viewpoint of Beckman and was especially friendly to the Augustana Synod. Naturally these questions were discussed at the University. Beckman's attitude as well as that of Andrén and Esbjörn and the position of the Augustana Synod, were shared by Lindström.

Student Life at Uppsala

At the time Lindström came to Uppsala a spirit called "student romanticism" prevailed at the institution. Students from all Scandinavian countries met at fraternal gatherings. It was a period of Scandinavianism. Patriotic song festivals were held, inspired by such men as E. G. Geijer and Gunnar Wennerberg (1817-1901). This was the period that brought forth student songs like "*Hör oss, Svea*," ("*Hear Us, Svea*"), "*Sjung om Studenternas lyckliga dagar*," ("*Sing of the Glad Student Days*"), songs that still stir the hearts of Swedish youth.

R E C T O R

VID KONGL. UNIVERSITETET I UPSALA

gör vederligt, det hafver *Ungeligen Andus Jansson Lundström,*

som med prestbevis af den 3 Juli 1863
styrkt sig vara född d. 14 Maj 1843 och hafva begått Herrans
Nattvard, samt företelt betyg dels öfver studier och uppförande af *Rept. h. h. h.*

L. P. Esbjörn,

dels öfver härstädes den 29 November 1863 — undergången studentexamen.
deruti han erhållit följande vitsord, nämligen

- i svenskt stilprof: *Gadhaud,*
- latinskt öfversättningsprof: *Lofvfullt,*
- theologi och kyrkohistoria: *Öfverfullt,*
- latinska språket: *Gadhaud,*
- grekiska språket: *Lofvfullt,*
- hebreiska språket: _____
- historia och geographie: *Gadhaud*
- lefvande språk: *med liden Gadhaud*
- filosofie: *i h. r. t. liden Gadhaud*
- matematik: *med liden Gadhaud*
- naturalhistoria: *Lofvfullt*

nedanskrifna dag härstädes blifvit som student inskrifven.

Upsala Universitets Cancelli den 26 November 1863.

G. A. Lofv

Wennerberg, like Geijer, was deeply influenced by the evangelical movement. While his student songs, *Gluntarna* (Young Singing Students) always remain popular, his religious compositions, notably, the Psalms of David (1861-1881), have exerted a deep influence. His setting for the Psalm, *Min Själ längtar och trängtar*, ("My Soul Longs and Faints"), is considered as "the peak of Wennerberg's compositions." That Lindström with his musical talent should be deeply impressed by Wennerberg was natural.

Coming to the venerable University from the infant Augustana Seminary in Chicago might well have bewildered Lindström. But it was well that he had in Sweden his spiritual father, O. C. T. Andrén, a graduate of Lund, and his teacher, L. P. Esbjörn, himself a graduate of Uppsala. The kindly interest and council from his sponsors, Professors Beckman and Torén, gave the young student from America encouragement and confidence.

The procedure of enrollment was quite involved, especially for one who had not graduated from one of the Swedish Elementary *Läroverk* (Colleges). From November 14 to December 1, Lindström took the prescribed tests for matriculation. He was required to write an essay in Swedish on the subject "*Which of the Modern Discoveries Have Been of the Greatest Benefit to Humanity?*" He was also required to show proficiency in Latin composition. On Nov. 23 he took various examinations from 8 A.M. to 8 P.M. On November 26 he took the obligatory "student oath," and on December 1 he received the "student certificate." He was enrolled in the "West Gothic Nation," one of a number of student associations, which in some respects may be compared to American fraternities, but under university regulations. To have attained this goal may well be considered as proof of Lindström's outstanding ability and also of the quality of preparation received under Dr. Esbjörn.

The study plan at Uppsala differed in some respects from an American university. The instruction was by lectures with prescribed readings. To receive credits the student must pass examinations and write a thesis, which in some cases must be defended in a public disputation. Lindström registered for a degree in Greek and Oriental languages, philosophy and mathematical sciences.

Dr. A. R. Cervin, who was a student at Uppsala University at

the same time as Lindström makes the following comment:⁷ "While the courses he had taken in America did not fully correspond with those usually required, they were nevertheless of such quality that he was without hesitation accepted at the first trial on November 26, 1863, in his student examination. The following spring semester (1864) when I also attended the same university, I made his acquaintance for the first time and found him to be the most lovable Christian brother, whose association had the character of an especially beautiful Christian childlike spirit which deeply impressed me. As we lived on the same street, we had many opportunities to form a close acquaintanceship. When the cold winters made way for the return of spring, we made a couple of trips on foot out into the country, at one time walking some five miles (Swedish, equal to 35 English miles) on a visit to Prof. Esbjörn (at Ö. Wåhla). I shall never forget these walks with the 21-year-old youth. However, our association ceased at the end of this term when I left the University and Sweden (for America). Lindström was interested in all branches of learning, but finally specialized in ancient languages, Oriental as well as classical, and philosophy. As he was without means, he was compelled to support himself by tutoring while pursuing his own studies. Provost, later Bishop Beckman, and Professor Torén showed him much kindness and help during his stay at the University."

In the Beckman and Esbjörn Homes

Having passed the required examinations and been officially matriculated as a student, Lindström left for Ö. Wåhla to spend Christmas with the Esbjörns. He returned to Uppsala February 9, 1864, to resume his studies. Through his sponsor, Provost Beckman, he made the acquaintance of a large number of important people. The summer vacation of 1864 was spent with the Esbjörns, and Christmas of that year Lindström was a guest in the Beckman home. The festival was observed in a typical Swedish manner. The friendly warmth was much appreciated by Lindström who, as he comments, "for so long had not known the joy and blessing of a home. May that evening remain in fresh remembrance." Lindström speaks of Beckman as a "cordial, friendly and imposing man" and of Mrs. Beckman as "very friendly and sympathetic." She showed on many occasions a motherly interest in Lindström, often extending financial aid

when needed. There are in Lindström's notebook frequent references to such gifts.

This friendly attitude was also reflected in the relationship between Lindström and Beckman's oldest son, Albert. They were of about the same age and in gifts and temperament much alike. Hence Lindström was always welcome in the Beckman home, where he was considered almost as a member of the family.

Albert was an unusually gifted young man, poetic, musical, and a sincere Christian. As a sample of his poetic gift, Lindström quotes the following verses, written on the occasion of a friend's wedding:

Hell dig, du dyra brudepar,
Guds frid åt dig.
Må nådens stjärna stråla klar
Och kläd i ljus din vandringsstig.

Han som det goda vinet spar
Alltjämt till sist,
En evig fröjd och glädje har
I himlen gömt åt dig förvisst.

Den kronan, som förgänglig var,
I guld förbytt,
Skall skina evigt underbar
Hos honom, som gör allting nytt.

Hell dig, du dyra brudepar!
Guds frid åt dig,
Guds frid i alla lifvets dar,
Guds frid, Guds frid evinnerlig.

— — — — —
Now hail, thou precious bridal pair,
God's peace to you.
The star of grace shine bright and fair,
And clothe in light your journey, too.

He who the goodly vintage saves
Unto the last
Eternal joy in heaven has
Preserved for you, the journey past.

The crown, here to corruption doomed,
Changed into gold,
Shall shine forever bright and clear,
With God who maketh new the old.

Thou precious bridal pair, to you
God's peace, we say,
God's peace through all your earthly days,
God's peace, God's peace for aye.

Free Translation by V. E. B.

On May 31, 1866, at the age of 20, Albert had acquired the degree of Doctor of Philosophy. He chose the legal profession, intending to use his talent especially for the benefit of people who were not able to pay the cost of legal advice. But his career was cut short early. He died on December 15, 1868, from an attack of appendicitis. The funeral was held at Uppsala, January 2, 1869. The sermon was preached by Dr. C. A. Torén on the text, "I am the resurrection and the life." He described Albert as "the most tender, self-forgetting, kindest man, who gave such great promise, who already had accomplished so much, who still in the midst of youth, strove with enthusiasm for everything that tends to the glory of God and the joy of men." Albert was among the first to gather children in a Sunday School and teach young peoples' Bible Classes.

Lindström's deep sorrow at the death of his beloved friend is expressed in his diary in this brief, but significant entry: *O thou Jonathan, Why shouldst thou leave us?* He little realized that he himself should be stricken in the bloom of his youth!

Lindström's First Visit at Asarum

Lindström had written frequently to the Andrén's at Asarum. Not until the summer of 1865, however, did he make a personal visit there. On June 20, 1865, he started south by boat along the Baltic coast, reaching "dear old Carlshamn" at 6 P.M., June 21. From there it was only a short distance to Asarum, where he was warmly welcomed by the Andrén family. "The whole next day was spent at the Pastor's home," writes Lindström. There was so much to talk about; so much had happened since they parted in Moline five years before. June 24 was Midsummer Day. "A glorious morning with divine services in the old church." The

following day was a Sunday, and Andrén preached to a crowded church on the subject "Some Reasons Why God's Earnest Desire for the Salvation of Lost Sinners Often Comes to Naught." Lindström's feelings may be understood in his comment, "The first time I heard him in the pulpit since in Moline." How memories crowded upon him!

In the afternoon Lindström was introduced to Mrs. A. R. Cervin and her two daughters. He also met Captain Cervin, "very different from his American *frater*," Lindström also notes. He also met Andrén's brother, Fritz Andrén, a jurist and court clerk in Jönköping, who was on a short visit. The following weeks Lindström spent in rest and recreation walking in the idyllic countryside, enjoying the companionship of the Andrén home, and writing letters to friends and relatives in America.

On August 22 he set out on a journey to Ronneby and Möljeryd, where he was born and had spent his earliest childhood years. It was for him an unforgettable trip through the beautiful scenery of Blekinge, "Sweden's Arcadia," to use his own words, with its bluffs and valleys, its flowers and fertile fields, which recalled to Lindström the words of the hymn:

Ack, när så mycket skönt i hvarje åder
 Af skapelsen och lifvet sig förråder,
 Hur härlig måtte själfva källan vara,
 Den evigt klara" (Swedish Hymnbook, 1819; 481:5).

This hymn has been translated into English, stanza 5 as follows:

O where such beauty is itself revealing
 In all that lives, through all creation stealing,
 What must the Source be whence it comes, the Giver?
 Beauty forever.

Augustana Hymnal, 517:5

Ronneby is a famous health resort. The parish includes a number of smaller hamlets, Djupa Dal, Djupa Fors and Möljeryd, where the Lindströms had owned a small farm before leaving for America.

What emotions and memories were awakened can easier be imagined than described. One recalls the words of the song:

"How dear to my heart are the scenes of my childhood,
When fond recollections recall them to view."

He returned to Asarum August 26, and wrote a long letter to his brother James, describing his journey and experiences.

Thus the summer of 1865 passed and on September 4th Lindström left Asarum to return to Uppsala. It had been a restful summer, rich in spiritual fellowship with the man who truly was his "father in Christ." Little did he realize that this was the last time he would see his friend alive.

Back to Uppsala

Leaving Asarum in the evening of September 4, 1865, Lindström arrived in Stockholm September 6, and at Uppsala on the following day. He now resumed his studies in the classical languages and attended the "colloquium" in the *History of Philosophy* conducted by Pontus Wikner. The Beckman family was at the time living in Stockholm, as Beckman was attending the Riksdag where important issues were under debate.

On October 9 Lindström took his examination in Hebrew under Professor Hesse on Psalm 50 and Isaiah 23.

Lindström Awarded Doctor's Degree

While spending the Christmas of 1865 with the Esbjörns at ö. Wåhla, Lindström received an offer from Prof. C. A. Hultkrantz to teach at the Fjellstedt School in Uppsala.⁸ Hultkrantz lectured on dogmatics and Christian sociology. He was a kindly man, often inviting Lindström to his home. Lindström gladly accepted the offer, "as furnishing a means for a continued stay at the University." Returning to Uppsala, he began teaching on January 18, 1866. In the meantime he also pursued his own studies.

In spite of this double task his diaries indicate that he did not neglect opportunities to attend concerts, lectures, social gatherings, and invitations to private homes. Thus he attended Pontus Wikner's lecture on *Naturens Förbannelse*, concerts by the Philharmonic Society, the May Festival in the Botanical Garden with speeches and songs, a spring concert by Josephson in the Carolina Rediviva Hall and the student concert in connection with the conferring of degrees which brought together over

2,000 people. "The most beautiful days that can be imagined," comments Lindström.

The summer vacation in 1866 Lindström also spent at Ö. Wåhla, making occasional excursions to historic places such as Aspnäs, Nora, and others. On his return to Uppsala he resumed his teaching at the Fjellstedt School. On September 15 he passed his examination in philosophy, *solì deo gloria!* In the spring of 1867 he was able to pass an examination in all prescribed courses for the degree of *Candidate of Philosophy*. On Promotion Day, May 31, 1869, Lindström was awarded the diploma of *Doctor of Philosophy and Master of Liberal Arts* (Ph.D. et A.A.L.L.M.) midst the usual festivities on such occasions. Lindström was then only 26 years old.

As "an evidence of his unusual gifts and industry," wrote his friend Cervin, "he was able to pass his examination as candidate in philosophy May 28, 1867, with the highest grade, although he did not receive his doctor's diploma until the 'promotion year,' 1869, receiving the highest grade in Greek; in the Oriental languages also he received the highest mark. Even shortly before his death he was planning to study the Syrian language. In Latin he stood second highest; in philosophy and mathematics, which he studied in addition to the ancient languages, he received high commendation. He did not take the examination in natural sciences and history. He was less interested in these studies. A keen, penetrating mind characterized his natural gifts. If he had devoted himself to the esthetic branch he would have been successful; his talent for music he has demonstrated in his writings, and his poetic gift he showed in a poem composed in 1862, revealing a mastery of his mother tongue."

When Lindström came to Uppsala the influence of the philosopher Christopher Jacob Boström was dominant, although he had already retired from active service. Boström's philosophy was a type of idealistic pantheism (rational idealism). Even Pontus Wikner was fascinated by it, but eventually rejected it in favor of a Christo-centric faith.

As a student of philosophy, Lindström was naturally also confronted by Boströmianism. In some way, E. Norelius, who was in Sweden in the summer of 1868, had heard a rumor that Lindström had been "contaminated" (smittad) by Boström's philosophy. Whence the rumor came was not divulged, but it greatly disturbed Lindström, who took occasion to write a letter

to Norelius, dated Härnösand, August 14, 1868, where he was at the time. The tone of Lindström's letter indicates a feeling of resentment that even a shadow of suspicion should exist regarding his Christian faith. As a student of philosophy it was, of course, necessary for him to deal with Boström's philosophy, but Lindström writes: "If I have ever made a statement concerning the merits or demerits of Boström's philosophy, it has been entirely from the viewpoint of philosophy and in comparison with other systems of philosophy." He admits that Boström's system has a clarity that appeals, but denies that it in any fundamental manner had affected his Christian faith. His final answer to Norelius is contained in the following declaration:—

The philosophy of Boström, far from being considered as a substitute for the divine, imperishable truth and realities of Christianity, which alone can satisfy both the heart and the deeper speculation, responsive to reality, has not been successful in solving the most essential problem of pure philosophy, namely to present a knowledge without contradictions, and therefore, I have not been "contaminated" by Boström's philosophy.⁹

With Bishop Beckman in Norrland

In the summer of 1867 Lindström was invited to visit the Beckman family, then living in Härnösand, Norrland. Beckman had been appointed bishop over the large diocese, embracing the entire northern part of Sweden. Lindström accepted the invitation, and together with members of the Beckman family arrived at Härnösand by boat on Midsummer Eve, 1867. The weather and scenery in this northern country was beautiful, all of which deeply impressed Lindström's poetic soul.

The change for the Beckman family from the academic life at Uppsala to the taxing labors over this extensive diocese in the far north was tremendous. It required on the part of the Bishop great courage and devotion to his calling. The churches were scattered over enormous distances in isolated places, in winter often completely cut off from civilization.

In order to learn the conditions of pastors and congregations and give encouragement and direction, Bishop Beckman made extensive visitations, accompanied by Lindström who served as his secretary.

D. D.

IMPERANTE

AUGUSTISSIMO

CAROLO XV

SUECORUM NORVEGORUM GOTHORUM VANDALORUMQUE REGE

CET. CET. CET

DOMINO NOSTRO CLEMENTISSIMO

VENIA

EXCELLENTISSIMI DOMINI

GUSTAVI ADOLPHI SPARRE

ACADEMIAE UPSALIENSIS CANCELLARII

PHILOSOPHORUM ORDINIS JUSSU

EGO

JONA FREDERICUS HESSE

PHILOSOPHIAE DOCTOR ET ARTIUM LIBERALIUM MAGISTER
LINGUARUM ORIENTALIUM PROFESSOR REGIUS ET ORDINARIUS
STELLAE POLARIS ORDINI ADSRIPTUS

IN SOLLEMNIBUS

DOCTORUM PHILOSOPHIAE CREANDORUM
PRIDIE CAL JUNIAS MDCCCLXIX

VIRUM ERUDITIONIS LAUDE ET MORUM VENUSTATE CLARISSIMUM

ANDERS LINDSTRÖM

VESTROGOTHUM

PHILOSOPHIAE DOCTOREM ET ARTIUM LIBERALIUM MAGISTRUM

RITU RECEPTO ET MAJORUM MORE A ME CREATUM

OMNIBUSQUE JURIBUS TITULIS COMMODIS ET PRIVILEGIIS
QUAE PHILOSOPHICO GRADUATUM CONFERUNTUR PROTER

ORNATUM ATQUE AUCTUM ESSE

HOC DIPLOMATE

PHILOSOPHORUM ORDINIS SIGILLO AC MEO NOMINE MUNITO

TESTATUM FACIO

UPSALIAE PRIDIE CAL JUNIAS MDCCCLXIX.

M. J.



S. D. Anställdes den uti Kongl. Maj:ts Nådiga Bref af den 12 Mars 1831 föreskrifna Dimissions-Examen med *utn. professor*
vid Augustanahellegskola i Pärton, hvarjeh. dotter
A. Jon Lindström,
hvilken *höst* Terminen 1868 i Theologiska Faculteten
inskrifs; och befanns han ega sådana kunskaper uti alla Faculteten
tillhörande Läro-ämnena, att han erhöill följande betyg:

In Crisi et Exegesi Sacra Vel. Test. laudatur,

— *Crisi et Exegesi Sacra Nor. Test. cum laude approbatur,*

— *Historia Ecclesiastica non cum laude approbatur,*

— *Prænotionibus Theologicis et Encyclopædia Theologica insigniori cum laude approbatur,*

— *Theologia Dogmatica et Symbolica insigniori cum laude approbatur,*

— *Theologia Morali insigniori cum laude approbatur,*

— *Theologia Practica cum laude approbatur;*

hvilket *honom professor A. J. Lindström*

genom Protocolls-Utdrag meddelas skulle. Ut supra



In fidem

Martin Johansson

The first visitation took place July 6-19, 1867. A second and more extensive one began August 24, extending as far north as Haparanda. The trip was made by boat along the coast with stops *en route* at a number of the more important places. Twenty-six different parishes were visited.

There was much poverty among the people, often bordering on starvation, due to the long and severe winters and crop failures. Bread was made partly from bark. The winter of 1867-68 was especially hard. It is recorded that in one parish the number of victims of typhus and starvation was so large that funerals were held twice a week with as many as twenty burials at a time. Among the pastors, mostly old men, were some unique characters. One is described as "wearing a hat as old as himself, a coat brown from snuff and without buttons," but friendly and polite. Morals were in many places low, but the Bishop also found touching examples of deep piety. There were old-time Christians who still used the Psalmbook of 1695, and some followers of Lars Levi Laestadius. Some parishes consisted largely of Finns to whom the Bishop spoke through an interpreter. The same was true with regard to the Lapps. Here and there were separatistic groups, but on the whole the people were faithful to the church, and venerated their Bishop.

Referring to a more than usually troublesome meeting, the Bishop commented: "Tonight Andrew [Lindström] will have some difficult work and a long report to write." While his duties as secretary may have been laborious, it was a valuable experience to be with the kind and congenial Bishop on this trip. He learned to know the country, the life and character of the people, their mode of life and religious attitudes, so little known to the rest of the country with the exception of the main cities, Umeå Skelefteå, Piteå, Luleå, and Haparanda. Perhaps most rewarding for Lindström⁷ was to know intimately the personality and kindness of one of Sweden's truly great and devoted churchmen.

Lindström's services were highly appreciated. He was officially commended by the Bishop in his report as "an unusually intelligent and efficient secretary and an agreeable traveling companion."

The inspection also included the schools. Those in the cities were fairly efficient, but in the inland parishes education was much neglected, although many teachers performed heroic work under great difficulties.

Lindström was given an opportunity to teach in a school for girls in Härnösand from October, 1867, through the spring term of 1868. His subjects were mathematics, Greek, Hebrew and some courses in theology, rather unusual courses in a girls' school.

In the Beckman home he met many prominent persons, such as the noted Norrland preacher, Per Brandell, and P. P. Waldenström. The latter was principal of a school in Umeå. Beckman had befriended Waldenström in many ways before the latter published his views on the Atonement in 1872, which Beckman vigorously opposed.

While Lindström was in Härnösand the question arose whether he should take up theological studies at Uppsala or return to America. He had evidently received letters from Erland Carlsson on the matter and also from E. Norelius, who was in Sweden in the summer of 1868. Lindström discusses the question in a letter to Norelius as follows:

It had been my intention not to leave the Academy before I had completed my Theological Candidate examinations, but a letter from Erland Carlsson, setting forth the great need of teachers at the Seminary on the one hand, and the necessity for me to extend the time here at the University due to the fact that I must spend considerable time in teaching in order to support myself, on the other, has led me, after serious consideration and on the advice of Bishop Beckman, to change my plans and be satisfied with the usual "demission and practical examination." As I expect to return to Uppsala in a few weeks and remain there during the coming school year, I hope to pass these examinations by next year [1869]. Should the authorities then call me, I have resolved in the name of the Lord to accept the call.¹⁰

Pastor O.C.T. Andrén, who was the first to propose sending a student to Uppsala, urged that Lindström be given the opportunity of completing his theological studies. "An opportunity like this," wrote Andrén, "for a young man like Lindström, in every way endowed with spirit and gifts, and eager to learn, will perhaps not soon offer itself." Andrén's advice was followed and on April 15, 1870, he wrote, "I do not think that you [the Augustana Seminary] have lost anything in giving him more time than you had at first intended."

Lindström Returns to Uppsala

After more than a year's stay in Härnösand, Lindström returned to Uppsala August 29, 1868, in company with the Bishop and Mrs. Beckman, who made their home in Stockholm during the session of the Riksdag. Lindström obtained a position as teacher in the *Lyceum*. He enrolled in the theological department in October, 1868, with a view of ordination into the ministry.

During the summer of 1869, Lindström served as chaplain at Marstrand, a fashionable watering resort. This service not only gave him needed rest and recreation and helped his finances, but also offered an opportunity to meet many noted personalities. As an expression of appreciation, the guests gave him a liberal offering and a beautiful Bible (Praktbibel).¹¹

It was while serving at Marstrand that Lindström received the official call to a "professorship in the department of ancient languages etc., in the Augustana College and Seminary," dated July 6, 1869, signed by Hasselquist and S. L. Harkey. As noted above, Lindström would have been willing to come to America without completing his theological studies, but as he was serving at Marstrand at the time of the call, and could not be in Paxton before the spring term of 1870, it did not seem practical to leave before 1870. It was not that he placed any special importance on being ordained by a bishop in the Swedish Church, but by completing his theological studies he would be better qualified for his work in America.¹²

Having completed his studies in January, 1870, he took his examinations in church history, dogmatic theology, symbolics and practical theology and completed a thesis entitled, *The Concept and Importance of the True Faith*.

On February 6 he presented a petition to King Charles XV for permission to be ordained in the Swedish Church. On May 4 he appeared before the Ecclesiastical Consistory of Uppsala for a colloquium and examination preparatory to ordination and was duly approved.

According to church regulations, Lindström, born in Blekinge, was considered a member of the Lund diocese of which W. Flensburg was bishop.¹³ Hence Lindström wrote to him May 9 regarding ordination in Uppsala by Archbishop H. Reuterdaahl. To this he received a favorable answer on May 14th.

Dr. T. N. Hasselquist, who visited Sweden in the summer of 1870, arrived in Uppsala May 14. Together with C. A. Torén and Lindström, Hasselquist was invited for dinner at the home of Archbishop Reuterdaahl. On May 25-27 Hasselquist and Lindström visited the Esbjörn family at Ö. Wåhla. These were precious days. The two veterans of the Synod, Esbjörn and Hasselquist, had not always seen eye to eye; but here they met as brothers in Christ, and with them was the young Lindström, full of promise, ready to continue the work of these pioneers. Little did these veterans realize that this would be their last visit together on earth. On July 2, 1870, only a month after Lindström's ordination, Esbjörn, who had been to him a guide and counselor, went to his heavenly reward.

Lindström Ordained

On June 1, 1870, Lindström was ordained to the Holy Ministry by Archbishop H. Reuterdaahl. On June 2, Lindström and the other *ordinandi* had dinner at the Archbishop's residence. On June 3, Lindström left for Stockholm, leaving Uppsala *Auf Immer*. The words imply a sad farewell to the place, professors, students, and other friends that had meant so much to him. One goal had been reached. He was looking forward to another, and then another!

Ordination Certificate

"In the name of God, the Father and the Son and the Holy Spirit. Amen.

By these presents be it known that Professor Elect at the College and Theological Seminary of the Swedish Evangelical Lutheran Augustana Synod in North America, Doctor of Philosophy, Anders Jonasson Lindström, having passed examination in the prescribed subjects of doctrine and practice in preaching, has on the day hereunder given, according to the practice of the Church and the directive of the Church Manual, by prayer and the laying on of hands been ordained to the Holy Office of the Ministry on the recommendation of the Bishop of the Diocese of Lund.

He is therefore hereby declared authorized to perform all the duties of his office and thereby obligated according to the oath and pledge declared by him before God and the Church to fulfill the office in all respects correctly and worthily, to the glory of God and the salvation of souls, to remain faithful to the pure Word of God, eschew all false and heretical doctrines,

I Guds, Faders och Sons och den Helige Andes Namn.

Genom detta öppna Bref göres vederligt, att *beträffande Professuren vid den Svenska Svenska*

likt Lutherska Augustana Synodens i Nordamerika College of Theological
Seminarium, Filialen i Detroit, Anders Jonas Lindström,
 efter undergåendet förhör i föreskrifna lärostycken samt efter öfning i predikande, blifvit under nedan skrifna dag, enligt
 Församlingens bruk och Kyrk-Handbokens föreskrift, med bön och handens påläggning, till det heliga Prediko-Embete
 invigt, *af den samlade af Västra Abo församling i Åbo stift.*

Han förklaras fördenskull härmedelst berättigad till utöfning af alla detta embetes pligter, hvarvid honom åligger,
 enligt af honom inför Gud och församlingen med ed fästadt löfte, att vinnlagga sig derom, att nämnda embete må i alla
 stycken rätt och värdigt, Gud till ära och själar till salighet, af honom förvaltadt varda; att städs förblifva vid Guds
 rena Ord, fly all falsk och kättersk lärdom, Jesum Christum enligt Guds Ord rätt predika och de heliga Sakramenten
 efter Hans iustiftelse utdela; att dessliques så ställa sitt lefverne, att det varder de troigna en eftersyn och ingen förargar.

Om han sålunda med trohet och nit gjort en evangelisk Predikares verk och utträttat sitt embete redeligen, skall
 Herren gifva honom den trogne tjenarens lön.

Hafve han nu akt på sig sjelf och på lärdomen och blifve i dessa stycken, att han må frälsa sig sjelf och dem,
 som honom höra!

Led honom, Herre, i ditt ljus och din sanning. Lär honom hålla allt, det Du befallt. Gif honom din Andes
 kraft att allt detta väl uträtta och beständande blifva. Hör din tjenares bön för Jesu Christi skull! Amen.

Uppsala den *1⁵* Juni 1870

Anders Jonas Lindström

Prest-Bref för *Anders Jonas Lindström*
 3:
 40.
 Summa Rör 3: 40 öre Rmt.



Afskrift.

Carl Lf.

Min ynnst Lf. Hos Ofl. has Sveri Ministern Ad-
junkten, Filosofi Doktor Anders Jonasson Ringström
i underdänighet anhållit, att han, som af den Svenska
Evangeliskt Lutheriska Augustana-Synoden i Nord-
Amerika nylagt kallad till en prestelig befattning
såsom Pastor vid nämnda synod College och Theologi-
ska Seminarium i Paxton i Statu Illinois, måtte un-
der en tid af åren år för åtnjuta tjänstledighet från
presteliga gommål i Sverige för oförtagande och be-
stirande af nämnda lärarbefattning; Och hafven
S uti införskott underdänigt uttalande den 16 följande
juni, med hänseende till beskaffenheten af den för-
kanden i Amerika uppsattna tjänstbefattning, till
den underdäniga undersökningen tillstyrkt Nådigt bifall.

Med fördragning af detta ärendi hafve Wij fun-
nit godt ifrågesörjande underdäniga undersökning i nö-
der bifall. Hvilket Wij Eder till kännedom och ve-
derbörandes förståndigande härigenom meddele, be-
fallande Eder Gud Allsmäktig Nädeltigen. Stockholm
Hösten den 8. juli 1870.

Carl

H. W. Brudberg.

preach Jesus Christ rightly and administer the Holy Sacraments according to His institution. He is also admonished so to order his life that it be an example for the faithful and to the offense of no one. If he thus faithfully does the work of an evangelical pastor and properly performs the duties of his calling the Lord will grant him the reward of a faithful steward.

May he take to heed to himself and the teaching and continue therein, that he may both save himself and those who hear him (I Tim. 4:16).

Lead him, Lord, in Thy light and Thy truth. Teach him to keep all that Thou hast commanded. Give him the power of Thy Holy Spirit to perform all these things and remain steadfast. Hear the prayer of Thy servant for the sake of Jesus Christ. Amen.

H. REUTERDAHL
E. R. HENSCHEN

Uppsala, June 1, 1870.
Sigillum Upsalien.

A Sad Farewell

Arrangements for his departure to America and transfer to the Augustana Synod having been completed, Lindström left for Asarum June 10 for a farewell visit with the Andréns, to share with them the joy of his ordination. But his joy was turned into sorrow, for in the early morning of June 11, the very day of Lindström's arrival, Andrén had departed from this life. Hasselquist had upon his arrival in Sweden visited a whole week at Asarum, little realizing that he would no more on earth behold the face of his friend. Andrén's beautiful spirit is reflected in his last message as recorded by Lindström in his diary: "When seeing his departure from this life as imminent, he requested his wife to convey his greetings to his congregation, telling them, that he died in the faith he had preached to them and in the sure hope that, although the chief of sinners, his sins were all forgiven. He also requested his salutation to be sent to the Augustana Synod, the church beyond the ocean, that had won his heart." On June 16 the funeral took place, Lindström acting as one of the pall bearers. The sorrow of the congregation over the loss of their beloved pastor was great. Officiating pastors were Dr. Cervin-Stenhoff, and Pastor B. A. Heimer. Due to appointments elsewhere Dr. Hasselquist could

not be present, but came to Asarum later. In a letter to Hasselquist, June 20, 1870, Lindström wrote:

I thank you for your letter received last week as well as on behalf of Mrs. Andrén for the one sent her. She asks me to bid you all a cordial welcome, as she does not contemplate to undertake any trip very soon and desires greatly to see you. She bears up under her great sorrow with evident Christian resignation and trusts in God for the future of her large group of children. She wishes for her beloved husband, however difficult it may be, the rest for which his soul so often longed.

Hasselquist came to Asarum and preached to the sorrowing congregation on June 30. "No one can realize how beautiful, yet how trying it was," wrote Hasselquist. "At the grave I let the tears flow freely, or rather, I could not restrain them; but in the pulpit I had to suppress them the best I could." Referring to his recent visit Hasselquist exclaims "O that I had then known what was to happen so soon. How much more serious would not our conversation have been and our use of the fast fleeting hours."

And so by the strange working of God's providence, Lindström was called to perform his first ministerial functions in the place of the man who had led his first steps into the path of the holy ministry! During the day following the funeral, Lindström was called upon to officiate at several ministerial functions, baptisms, funerals, and weddings as well as to fill the pulpit and administer Holy Communion.

Lindström Leaves to Teach in America

Lindström's presence in Asarum had given Mrs. Andrén and her family much comfort, and his services to the congregation were much appreciated. But his plans for the future were already made and the time had come when he must leave. He wished, however, to visit once more the scenes of his childhood. On July 22, 1870, he journeyed to Ronneby and Möljeryd, where he met some childhood friends. From Ronneby he went by boat *Svea* to Malmö, with a brief sidetrip to Copenhagen, and then by train to Lund, where he called on Bishop Vilhelm Flensburg to express appreciation for sponsoring Lindström's ordination. From Hälsingborg he went by boat to Gothenborg.

Arrangements for the trip to America were already made.

Hasselquist, members of his family and some students that were to study at Augustana Seminary, would follow on a later boat. Lindström was to go early enough to reach Paxton before the opening of the school.

On August 5, Lindström boarded the steamer *Orlando* for Hull and then from Liverpool on August 11th he sailed on the boat *Moravia* for America, arriving in Quebec on the 22nd. From there he went by train to Chicago and Paxton.

Unfortunately, we have no record of Lindström's first impression of Paxton and the young institution on the prairies. Nor do we have any account of the reunion with his family. That this was one of joy may be judged from the affectionate relations between the members of the Lindström family.

Hasselquist and his party came a few days later, and were warmly welcomed by the school family.

Lindström made his home with the C. M. Lawson family. Mrs. Lawson was his sister Maria. His sisters Ingerd and Karin, and his brother James also lived there when in Paxton. The mother had passed away September 17, 1865, at the age of 59 years and eight days.

Lindström eagerly took up his task of teaching. J. Fremling, one of the students who had studied under Lindström in Uppsala, had a high regard for Lindström's personality, his modesty, as well as his learning. But he comments on the contrast between the life of the professors at Uppsala and the primitive conditions that prevailed at Paxton, where it was not beneath the dignity of a professor to milk his own cow or chop the wood for his fire.

Before Hasselquist had returned, Lindström was called upon to preach the funeral sermon of one of the students. He chose the text, Matthew 24:44, "Therefore be ye also ready." Cervin comments on the event: "Who could then realize that he would be the next in our circle to be called hence, and that in a place far from us and our people. But thus the Lord had willed it!"

Lindström's Illness and Death

Only a few weeks after his arrival in Paxton, Lindström contracted a severe cold, due to exposure to inclement weather, after a pastoral visit in Farmersville, Nov. 24, 1870. This developed into severe bronchitis and hemorrhages of the lungs. The ailment grew worse, and after some time compelled him to give up teaching. By the summer of 1871 he had improved sufficiently to attend the meeting of the Synod at Center City,

Minn., with his brother James, in the hope that the northern climate would be healthful and invigorating. His condition, however, did not improve. He was now advised to go to Florida, and avoid the rigor of a northern winter. To this he consented the more readily, as he had personal friends in that state.

In 1870 William A. Henschen and his brother Esaias, sons of "Statsråd" E. R. Henschen of Uppsala, had come to America to start an orange plantation and establish a Swedish colony at Lake Jessup, eighteen miles from Mellonville, in Orange County, Florida. Lindström was a friend of the Henschens from his Uppsala days. After some correspondence, it was agreed that Lindström should go to the Henschens at Lake Jessup.

On December 1, 1871, Lindström set out on the trip. Dr. Cervin accompanied him as far as Cario, Ill. From there, Lindström went by train to Mobile, Alabama, from there to Montgomery, Alabama, and Savannah, Georgia, and then by boat on the St. John's River to Mellonville, where he was met by Henschen. It had been "a long, taxing, and expensive trip." "His letters, however," writes Cervin, "bear witness of good courage."

The Henschen plantation was located near the present town of Oviedo. What Lindström found was beautiful scenery, but beyond that only Henschen's primitive shack, isolated from the world at large. Cervin gives the following description, probably from letters from Henschen or Lindström: "Their food consisted mainly of pork and milk bought from New York, sometimes some game from the woods, or fish and turtles from the lake. They could not even offer milk for the coffee. Not much for a sick person! Postal service was slow, requiring about twelve days for a letter between Paxton and Mellonville. Suitable diet was unobtainable."

Lindström's malady compelled him to take to the bed almost immediately on his arrival. A competent doctor was called who diagnosed his sickness as tuberculosis and dropsy with complications. His friends did all they could for him under the primitive conditions, but the ravages of the disease were soon beyond human aid. In a letter to Dr. Hasselquist dated January 18, 1872, Wm. A. Henschen reports Lindström's condition as critical, but also states that when Lindström wished to come to Florida, Henschen was not aware of the true nature of his sickness. Henschen had gladly welcomed him "to our milder climate," but had fully described their primitive mode of life. He states that Lindström "was of a very humble spirit and submissive to

the will of God as behooves a Christian." On January 24, 1872, Henschen again wrote to Dr. Hasselquist that Lindström had passed away quietly and peacefully at 11 a.m. on that day. After describing Lindström's sickness Henschen writes:

Especially during the last days, Prof. Lindström often wished psalms and spiritual hymns to be sung, and the Word of God read to him, and he was often heard praying by himself and repeating passages of Scripture. Two or three days ago he was able for the last time to read, but yesterday his mental powers had so weakened that he could with difficulty make his wants known. Thinking that some relatives might wish to preserve it as a memento, a few locks of his hair were cut off and preserved. We plan to give Lindström a simple funeral tomorrow near our house. The institution he served and his friends have in his departure suffered a severe loss; but we have the assured hope that he has passed to the mansions our Savior has prepared with the heavenly Father, and therefore we know that for him the power of death is conquered and eternal life found and gained.

W. A. HENSCHEN

P. S. Prof. Lindström was buried last evening. The burial service of the Church of Sweden was read and the Swedish hymn 452 was sung.

(Sw. Psalm book 1819; Aug. Hymnal 603.)

Lake Jessup, Jan. 26, 1872

W. A. H.

The only description of his resting place is that he was buried near Henschen's house "at the foot of a pine tree." The exact spot was not marked. Later efforts to locate it have been unsuccessful. By a strange intuition Lindström had written in his diary what may be called his epitaph, the Swedish hymn number 276, stanza 9, in the Hymnbook of 1819, edited by J. O. Wallin.

Stilla ock mitt stoft må gömmas
I den tysta jordens famn,
Må det rum av verlden glömmas
Där jag hvilar utan namn;
Rum och namn väl Herren känner
Då han ropar sina vänner.

— — — — —
(Sw. Hymnal 1891, No. 275 v. 9.)

Let me sleep in silent slumber
 With the hosts unknown to fame;
 God His own doth know and number,
 Though no stone may bear their name.
 Well He knows where they are sleeping
 Who are resting in His keeping.

Free translation by E. E. R.

Rätta Hemlandet och Augustana, February, 1872, No. 2 carried the following notice:

"Notice is hereby given
 that
 the Professor at Augustana College and Seminary
 Doctor of Philosophy
 ANDERS J. LINDSTRÖM
 fell asleep in the Lord
 January 24, 1872, 11 P.M.
 in the Lake Jessup Settlement, Florida
 at the age of 28 years, 8 months, 10 days"

"Wonderful are the ways of the Lord," wrote Hasselquist in announcing the death of Lindström. A brief obituary, written by his friend A. R. Cervin, appeared in the March number of the same paper. A memorial service was held in Paxton at which a special funeral ritual was carried out: Swedish hymn number 452, a number of songs by a mixed choir, a sermon by Dr. Hasselquist with text from John 21:19-23, a sermon by Prof. Reck with text from Rev. 14:13: "Blessed are the dead who die in the Lord." Pastor J. Johnson read a poem written by himself.

The death of Lindström brought sincere sorrow also to his many friends in Sweden. In a letter to Hasselquist, March 6, 1872, from Uppsala, Joseph Linnarsson, a close friend of Lindström, wrote:

Through a letter from Esaias Henschen to his father living in this city, I learned of the death of the beloved brother Lindström in the home of the Henschen brothers. Both of us were moved to tears at the account of Lindström's last

moments and the last loving service his friends showed him, when they, in the dusk of evening buried him at the foot of a pine tree. Truly wonderful are the ways of the Lord, as you write; and the older we become the more thoroughly we recognize that no man is indispensable, if we are willing to learn from experience. But it does seem strange that when the harvest is so great and the laborers so few, a worker so gifted and faithful as Lindström should so soon be called from the field of labor.¹⁴

The present name of Lake Jessup is Oviedo, Sanford, Florida. Victor E. Lawson and Eben E. Lawson, nephews of Lindström, visited Florida in 1930 in an effort to locate the exact spot where Lindström was buried. They made an exhaustive study of the earliest records and contacted persons who had lived in the community in 1868.

"By this aid," reports Victor E. Lawson, "we located the place where stood the first temporary house of William H. Henschen, a graduate of Uppsala University and an authority on horticulture and botany, who was instrumental in bringing over hundreds of Swedish people to help develop this section and also built his first house upon Lake Henschen and planted his first orange grove. Not very far from the west of the first mentioned location, in the edge of what in local parlance is known as the 'scrub' growth, is the place where lies buried the dust of Rev. Andrew J. Lindström, Ph.D. We had a feeling akin to awe as we stood upon the spot where our distinguished uncle passed from the land of the living and where his earthly dust rests."¹⁵

The Lindström Family

Following the death of the father, Jonas Gummeson (Lindström), the mother, Elsa Anderson Lindström and family of children lived at the Carl Magnus Lawson (Larson) home in Moline. Maria, the oldest daughter, was married to Mr. Lawson.

In 1863 they moved to Paxton, Illinois, where Mr. Lawson, a carpenter by trade, was engaged in erecting buildings for the Augustana Seminary. Here the mother died September 17, 1865. The Lawson home, located only a block from the first school building, was most hospitable to all the students. "Professors and students loved to visit with this intelligent and pious family," writes Dr. J. Telleen. When Dr. A. J. Lindström returned from

Sweden in 1870, he lived in an added wing of the Lawson house.

The Lawsons moved to Minnesota in 1880. Among the children in the Lawson family were Karin (Carrie) who married Frans Oscar Swenson of Spicer, Minnesota; Thomas Julius, and adopted son, who became a painter and merchant; Elsa Theodora (Dora) teacher and Sunday School worker; Victor Emanuel Lawson, publisher and well-known layman in the Augustana church; Eben Ezer Lawson, accomplished artist and cartoonist, trained at Chicago Art Institute; and Esther Victoria, musician, a student from School of Music of G. A. College. She was accidentally drowned while on an errand of mercy.

James, the second of the Lindström children, served in the army in the Civil War. He was wounded in the Battle of Pittsburg Landing. He was a teacher, a gifted writer and musician.

Anders, the subject of this biography, was perhaps the most gifter member of this remarkable family.

The daughter Ingerd was gifted in music, serving as organist in Paxton. She also possessed poetic gifts. Her consecrated character made her beloved by all. She was delicate in health and died young. Dr. Hasselquist said of her: "I have never witnessed a more beautiful and peaceful death."

Lindström's Religious Life

Lindström's religious life may be characterized as pietistic, but not emotional, deeply spiritual, but grounded in the Scriptures as the inspired Word of God, and manifested in purity of life and love to his fellow men. He was conscientious in the performance of duties, loyal in his friendships, grateful to his benefactors, patient in his suffering and resigned in the face of death.

As an evidence of his almost monastic self-discipline he has written in his diary the following *Rules*:

Have a plan for each day.

Practice the habit of untiring industry.

Cultivate perseverance.

Practice the habit of punctuality.

Be an early riser.

Learn something from everyone you meet.

Form fixed principles for your thinking and acting.

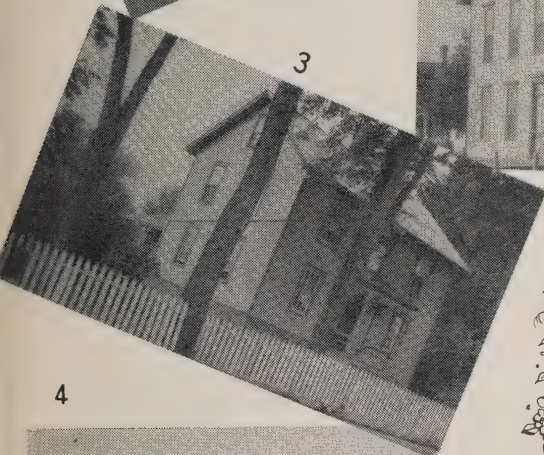
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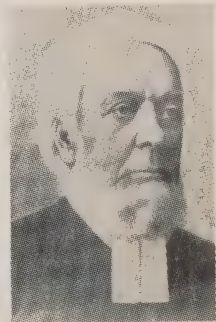
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AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY AT PAXTON, ILL.

1. Main Building. 2. Class Room Building. 3. Dining Hall and Dormitory. 4. Dr. T. N. Hasselquist's Residence. 5. Dr. T. N. Hasselquist. 6. First Lutheran Church. 1863. 7. Second Church, built 1871-72.



C. M. LAWSON'S HOME IN PAXTON



WILLIAM HENSCHEN CLAIM, NEAR OVIEDO (LAKE JESSUP), FLORIDA.
Lindström's grave near this spot. The men are, left to right,
Victor E. Lawson, Eban E. Lawson, Prof. M. J. Akerlund, professor at
Oviedo High School

Be simple and neat in your personal appearance.

Do all things well.

Strive to master your temper.

Cultivate a sound judgment.

Observe a proper attitude toward parents, friends, and companions.

Lindström's Love of Music

Love of music was a common trait in the Lindström family. Even as a boy Anders played the *psalmodicon*, a one-stringed instrument invented by John Dillner about 1840. He makes frequent references to concerts and music in the homes of friends in Sweden. His brother James served as organist in a number of places, was the leader of the students' concert band in Paxton, and teacher of music at Gustavus Adolphus College, St. Peter, Minnesota. His sister Ingerd also served as organist in Paxton.

Lindström was a keen critic of the current music in the Swedish Church. He favored choirs in the church, not as an exhibition of talent, but for the edification of the congregation, especially in lifting the choral singing to a higher level. He deeply deplored the heavy, dragging tempo of the chorals, introduced by Haeffner. Lindström urged the use of a rhythmic setting which corresponds more closely to the accent and length of the syllables. He shared the feeling of many that the monotonous hymn singing of his day was spiritually deadening and in no small degree responsible for the popularity of the lighter hymns, born out of the evangelical revival, and drove the young people especially away from the church. "Wherein do we find the explanation," Lindström wrote, "for the experience that the choral already has lost much of its hold upon our young people, if not in the fact that they do not find in the choral singing what our fathers found in it, namely, a pleasant and refreshing haven for the soul, but rather select the poor, spiritually barren and common melodies, rhythm and harmonies of the selections, translated from the English language, dished out for our young people, especially in the Sunday School literature." Lindström wrote a series of articles on music, published in *Augustana och Missionären* in 1870.

Lindström's Notes on Sermons

Among Lindström's papers are a large number of sermons, some written when he was still a youth, revealing an unusual maturity, knowledge of Scripture, beautiful language and style. In form and content it is evident that he was influenced by Andrén and Esbjörn. The series of sermons preached at Marstrand, Sweden, while brief, are especially fine. That his hearers were well impressed by them is evident from the fact that they presented him with a beautiful Bible as well as a monetary gift. These sermons, written out in full, are among his papers.

Lindström has set down a number of homiletical rules of which a few are given here:—

“Preach Christ and Him crucified.—Convince men of their lost condition without Christ and their need of a Savior.—Present plainly the grace of God in Christ.—Seek to establish the fruits of faith among all people.—Urge the truth of the gospel not only for the mind but also for the heart.—Present the love and obedience toward Christ as the necessary fruits of saving faith.—First a true and living faith and then the fruits of faith.—The truth of the gospel is demonstrated by works rather than by arguments.—Preaching should be more positive than negative, more edifying than polemic.—Do not needlessly prolong the sermon.—Do not preach to particular classes, but present the gospel clearly to all.—Preparation is absolutely necessary, but avoid affectation.—A free presentation is preferred, but a careless presentation is improper.—The best preparation is a daily fellowship with Jesus, watchfulness of one's heart, and daily reading of God's Word.—Seek the approval of Christ and not of the world.—Do not preach the wisdom of men, nor give free reins to imagination and rhetorical skill.—Simplicity is the language of Scripture.—Do not accommodate yourself to the spirit of the times.—The Word and prayer are related to one another, the less you use the Word, the less you pray; the less you pray, the less you will desire to use the Word.—Worldly pleasures end in sorrow; godly sorrow ends in joy.—Luther said: “There are three things in which I cannot be without Christ: Sin, Death, and Judgment Day.”—A wise man deals with the ungodly as a doctor with the sick, not to increase the sickness, but to heal it.—A week filled with love of self and a Sabbath of religious

ceremony, makes a good Pharisee, but a poor Christian.—A Christian should remind himself of three things, his daily duties, his daily cross, his daily privileges.—Repentance is like a plank in a shipwreck: he who neglects to use it will perish.—Do unto yourself in correction of your faults, as you would do unto others.—Do all the good you can in the world, but make as little noise about it as possible.—

The following is an example of Lindström's sermons:

"My soul waiteth in silence for God only: from him cometh my salvation. He only is my rock and my salvation: He is my high tower: I shall not be greatly moved." Psalm 62:2.

While we know the words of Jesus, "without me ye can do nothing," it often happens that when a Christian is awakened to be fruitful in all good works, he often becomes so absorbed in deeds and activities that he is in danger of forgetting the one thing needful, namely, to rest quietly in the Lord and from Him only receive true power and true life. This quietness in the Lord does not exclude a faithful and zealous effort to fulfill the will of God on earth, for even to "wait in silence for God" is to do the will of God, and only when we do "wait in silence before God" can we perform works that are worthy, fruitful and acceptable before God.

The heart of man is by nature a restless thing. It is beset by a thousand voices and torn by a thousand wishes and desires. Scripture says, especially of the godless, that they are as the restless and stormy sea that cannot be still. This restlessness of the heart is an evidence of a soul that is a *stranger to God*; but it is also an evidence of its *need of God*. This restlessness of the heart reveals a deep and hidden longing for God, a *drawing by God's grace*, and whoever experiences and responds to it, will begin to "thirst after God, after the living God and Him only!"

This desire in the depth of the heart after God's gracious presence will give quietness within and silence all other voices. *One Thing is needful*; this is then the experience of the soul. And this thing "needful" is the presence of God's grace in the soul; or that the heart is continually open to God. This will result, not without struggle, in a condition that David so beautifully describes in the words quoted "*My soul waiteth in silence for God*," or my soul is quiet before God. I wait upon

the Lord and rest upon Him and trust that He will help me. This is the first and principal expression of faith. And this will continue unbroken throughout life.

But if this is to happen, it is necessary to watch over oneself; and as soon as you notice that the heart begins to fret, becomes intangled in the things of the world, then bring your heart at once into quietness before God.

And this is true even when the things that occupy the mind are ever so innocent, useful, and excellent. Otherwise it easily happens, as the psalmist says, "When I did not quieten my soul, then my soul became as one weaned from his mother." The soul is drawn away from its intimate communion with God, becomes estranged from Him and fails to produce the first fruits of faith; the first love loses its warmth; and then what value have the many brilliant deeds, when the true source from which they should flow no longer exists?

The serious fact is that such falling away often may happen without a person's recognizing it, blinded by the outward appearance of piety, love to God and neighbor, believing himself to be a true Christian, better than the majority. This is the kind of person of whom Jesus speaks: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name and by thy name cast out demons and by thy name do many mighty works. And then will I profess unto them, I never knew you" (Mt. 7:22,23).

And what was the cause of this, if not that the soul in all these outward activities and appearances did not rest in quietness and silence before God, but gradually, in spite of good intention of serving the Lord, drew away from the intimate communion with Him, and became self-centered in all his labors and was not unwilling to accept the praise of men rather than give God the glory, serving self under the appearance of serving God.

Oh, what a deceitful thing is the human heart! How easily it leads the inexperienced and careless in on the wrong path; and how narrow is the way of life! Not that we should be less active in deeds of love, but that all works be begun and ended in God to whom alone belongs the glory. And in sickness and in health, in labor and in rest, in joy and in sorrow, may we

at all times confess with David: "*My soul waiteth in silence for God, from him cometh my salvation. He only is my high tower: I shall not be greatly moved.*" Amen.

Letter from Prof. J. Linnarsson

In a letter to Hasselquist, March 6, 1872, Prof. Josef Linnarsson, a close personal friend of Lindström, wrote: "That the dear brother Lindström died in the home of the Henschen brothers January 24, (1872), I had already learnt through letter from Esaias (Henschen) to his father, living in this city (Uppsala). Both of us were moved to tears at the account of Lindström's last moments and the friendly service his countrymen rendered him when at eventide the day following his death they buried his earthly remains in a grave under a spruce, whereupon William Henschen read the Swedish funeral ritual and sang the hymn 'Jag går mot döden hvart jag går, min väg bland dolda skiften.' Wonderful are the ways of God, and the longer one lives, the more thoroughly one learns that no man is indispensable. But it does seem strange that, when harvest is so great and the workers few, a worker as gifted and faithful as Lindström should so soon be called from the field of labor.

"At the news of Lindström's death, 'Rådman' Henschen suggested that perhaps his son William would be willing to accept a position as teacher at Augustana College in Paxton, 'if you were not too confessionalistic.' I said that Lindström could not be called a 'confessionalist,' even if he did not care to take a dissenting position with regard to the Confession, as I felt was the case to some degree with William. 'Rådman' Henschen thought, however, that William was on the whole a good Lutheran, which he had shown by personally baptizing his son who was born in Florida. —Docent Ullman, apart from any remarks by Henschen, thought that William might be a good acquisition for your school."

William A. Henschen (1842-1925) found it necessary for economic reasons to leave Florida. He served later as editor of the Swedish paper *Nordstjärnan* in New York. He joined the Methodist Church and became editor of *Weckobladet*. The University of Uppsala honored him by conferring upon him the degree of *Jubilee Doctor*, 1913, the first one in America to be thus honored. He died August 31, 1925.

The Sources of the Lindström Biography

In a letter dated Willmar, Minnesota, May 20, 1944, Mr. Eben E. Lawson, a nephew of Dr. Lindström, wrote:—

“Dr A. J. Lindström was no doubt the first young Swede to be sent over from America to be educated in Sweden . . . Rev. Erik Hedeén was given a lot of day books, various notes and manuscripts of Uncle Andrew’s, which he turned over to Dr. Norelius to aid in the preparation of a book (biography).” In a letter dated April 27, 1903, to Dr. S. P. A. Lindahl, president of the Augustana Book Concern, Dr. Norelius wrote: “I have been asked to write a biography of the late Professor and Doctor A. Lindström, but the question is would the Book Concern publish it in a separate book or would it be better to insert it in *Tidskriften*. (*Teologisk Tidskrift*). I would like to have a few words from you on this matter.”

The book, for some reason, was never written nor published. “The material,” writes Mr. Lawson, “we have not been able to locate.”

The fact is that it was lost in the mass of material of the Norelius’ collections and eventually turned over to the archives in the Denkmann Memorial Library of Augustana College. It was here the present writer found this material.

Personal Notes

- Anders Frederick Beckman* (1812-1894), Doctor of Theology 1836, Docent in Theology, Philosophy, Dogmatics, and Ethics, Professor in 1851 and Provost in 1863. He was chosen Bishop of the Härnösand Diocese in 1864, and Bishop of Skara Diocese in 1875. He was a member of the Riksdag, (Parliament) 1867-1872, where he usually represented a moderating policy. His religious position represented an old Lutheran pietism as opposed to the high church position of the faculty at Lund.
- Christopher Jacob Boström* (1797-1866). Professor of Philosophy at Uppsala 1833-1863. Considered Sweden's greatest philosopher. As teacher, he greatly influenced the thinking of the university youth.
- William A. Henschen*. B. Uppsala 1842, graduated at 15, Ph.D. at 21 (Medicine); Emigrates to Florida 1870; *Editor Nordstjärnan*; Methodist 1875; *Ed. Sändebudet* 1875-1882. Jubilee Doctor Uppsala 1913. Died August 31, 1925. (*Svenskarna i Amerika* p. 143 by C. G. Wallenius.)
- Claus Adolph Hultkrantz* (1823-1877). Professor of Exegetics (1864), Dogmatics (1865), Ethics (1869), member of the Catechism Committee; Rector in Forslöv, Lund Diocese (1876); author of numerous articles.
- Henrik Reuterdaahl* (1795-1870). Professor at Lund University 1844; Minister of Ecclesiastical Affairs, 1852; Bishop of Lund 1855; Archbishop 1856.
- Carl Axel Torén* (1813-1904). Ph.D. Uppsala, 1836; Professor of Theology 1853-1860, Provost 1865-1869. In church polity he was low church, in theology, conservative. Member of Bible Commission and Hymnal Committee. He was a warm-hearted personality.
- Carl Pontus Wikner* (1837-1888). Ph.D. Uppsala 1864, Docent 1873; Professor at Oslo 1884-1888; influenced by Boström's philosophy, but his personal religious Christo-centric experience led him to a fully Christian concept of life.

REFERENCES

- ¹ *Augustana Lutheran Church in America*, Pioneer Period, 1950, by Oscar N. Olson, p. 264.
- ² *Ibid.*, p. 280.
- ³ *Augustana Historical Society Publication*, Vol. X, p. 178.
- ⁴ Olof Telemark Andrén, Oscar N. Olson, 1954, p. 45.
- ⁵ *Synodical Minutes*, 1861, p. 30.
- ⁶ *Ibid.*, 1863, pp. 12, 13.
- ⁷ *Rätta Hemlandet och Missionären*, March, 1872.
- ⁸ *Fjellstedt School*, Uppsala; School for Missionaries at Home and Abroad. Aug. Hist., above, pp. 24, 25.
- ⁹ *Emigranterna och Kyrkan*, Gunnar Westin, 1932, pp. 200-201.
- ¹⁰ *Ibid.*, p. 201.
- ¹¹ This Bible is owned by Hon. Victor E. Lawson, Willmar, Minn.
- ¹² *Emigranterna och Kyrkan*, 1932, pp. 246-248.
- ¹³ Wilhelm Flensburg (1819-1897) Bishop of Lund Diocese, 1865, Member of Parliament, 1865-66, popular as Bishop.
- ¹⁴ *Emigranterna och Kyrkan*, 1932, p. 331.
- ¹⁵ *Way Down in Dixie*, Feb. 25, 1930. (Manuscript).

